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ASHLAND, O., JUNE 10, 1885.

The Late German Baptist Annual Meeting.

We have successfully carried out our purpose in going up to the feast at Mexico, and lending our friendly aid to our German Baptist brethren, in accomplishing good.

But for the crowded state of our columns last week, we should have reported our adventures at an earlier day.

Our visit to this German Baptist outpouring seems to us, at this late date, like a dream of the past; but we know full well, that our experiences were all real, and that we both saw and heard things which did come to pass, and which shall be recorded in the Book of Minutes, and constitute a chapter of the German Baptist Gospel.

In giving our report, we shall confine ourselves to such happenings which have not already been reported to our readers in another way.

The attendance this year was not as large as in former years. There were fewer members, and the outside attendance was much less. The latter can readily be accounted for, from the fact that the country in which the meeting was held, was less populous, and the remoteness from the R. R. station, and the rain on Sunday, kept away the crowds that are usually brought together by the running of excursion trains. The former must be accounted for in some other way.

It is possible that outside of the chief rulers of the synagogue, the common people, as it were, are losing interest in these annual meetings. They really have no business there. The Standing Committee and delegates decide all the questions. Of course all the brethren, and sisters, too, are allowed to vote as long as it would make no difference anyway, but as soon as it is apparent that their votes would count for something, they are not permitted to vote, and the question is submitted to the Standing Committee and delegates alone. We have no fault to find with this plan, only that part of it which is farcical.

The discussion of questions, and the disposition of business, was done about in the usual way. Motion was piled upon motion, amendment upon amendment, and long speeches were made, until the Moderator and everybody else were at a loss to know what was properly before the meeting.

Moderator Wise, was not always equal to the emergency, and the opinion was quite general that he was as great a failure as a Moderator, as he had been a success as Reading Clerk

in former years. His disposition to have things his own way, and to monopolize the speech making, in fact, the partiality shown to John Wise and his opinions, were subjects of pretty general comment among the faithful, when they supposed that there was no reporter about.

We had access to the undercurrent of feelings, however, without a personal presence, always, and we found out that things were not what they seemed to be, in more ways than one.

It was quite apparent, however, to the most casual observer that there were still two elements in the German Baptist church: the one being impatient over restrictions of a non-progressive character, and the other, equally impatient over attempted innovations on old customs and usages.

The *Gospel Messenger* came in for considerable censure. Landon West had found considerable dissatisfaction among the brethren, over its course, in his section of the country; and there was also great dissatisfaction over its course in southern Missouri, and other places.

Southern Missouri had a plan to submit to conference which was calculated to keep the editors in the line of loyalty to Annual Meeting, and make the paper voice the sentiments of the church. We did not get all the provisions, but it included the appointing of a committee to whom "ye" religious editors shall be amenable for their pen productions.

H. B. Brumbaugh succeeded in adding an amendment, the importance of which we could not fully discern; that this committee of three should be selected from different sections, East, West, and "Middle," and should be elected by the vote of the delegates as well as the Standing Committee. We did not get the names of this committee, but hope it will be so constituted as to give general satisfaction to everybody. We expect, however, to continue to give our esteemed contemporaries of the *Gospel Messenger*, the benefit of our animadversions, directly through the *EVANGELIST*. And we think, too, that this would have been a better medium for the dissatisfied ones, for the moral discipline of these refractory editors, than this Committee. But perhaps if the ground for dissatisfaction were fully disclosed, it would appear that our influence over the *Messenger* was the very thing that was deplored; and is what this committee is expected to counteract. Now if this is the case, we are just as sorry that we cannot all be of one mind, as they are. If the readers of the *Messenger* could follow it, as it follows the *EVANGELIST*, we would soon all have the same mind, and all speak the same thing.

Elder S. S. Mohler of Missouri, was authorized by this meeting to publish his classified Minutes. This is the same book, as we understand it, that Elder Mohler had proposed should take the place of the Revised Minutes last year.

There was nothing said during the discussion of this question, about the fact that Elder Quinter had sold the German Baptist birthright to Henry Davy, and the Old Order brethren, and that they had the copyright

of those Minutes, and that Mohler could not have his book published if the Old Order brethren would desire to restrain him from doing so; yet such are the facts in the case.

There was nothing said about dress this year, no certain forms of dress described; and we did not hear of any body being expelled.

The committee to California, consisting of E. Eby, handed the in their bill of expense, and the delegates were instructed by the Standing Committee to pay the same, but we heard no report of the work done by this committee.

D. L. Miller, Secretary, of the Home Mission organization read an encouraging report of money donated and work done.

The Monday's preaching on the Missionary question, and the organization of a Mission Board by the sisters, was a work done outside of the Annual Meeting and was the best thing done at the meeting.

We met many old friends and acquaintances, among whom were some of the readers of the *EVANGELIST*. We also formed some new acquaintances which we valued; among them we mention Bro. Lawshe of Newark, N. J., and Bro. Matthias Harley and daughter of the Green Tree church, Pa.

The *Pittsburgh Commercial Gazette* gave a daily report of the meeting, and gave a very correct report of the history of the church, yet we see that the *Gospel Messenger* complains that the meeting was unfairly reported.

The *Philadelphia Press* had an article abounding in ridicule over which there was considerable indignation, but it was not any more ungentlemanly or unchristian than the article reporting the Brethren's Convention at Dayton, Ohio, and published in the German Baptist church paper.

We were innocently accused of writing the *Press* article, and some even were made to believe that said article had been published in the *EVANGELIST* instead of the *Philadelphia Press*.

Eld. Jesse Calvert was at the meeting. He and a few others were not very friendly to us.

We advertised and sold and in some instances, gave away Bashor's reply to Calvert. We hope these were as bread cast upon the waters. We were assailed a few times for our heterodoxy, but we found that we were occupying safe ground and had an answer for our accusers.

Dr. Brumbaugh, of Huntingdon, Pa., an old and esteemed friend gave us the benefit of his advice and admonition. He believes that the proper thing for an editor or a reporter to do is to give everything a favorable coloring. We shall try to profit by the doctor's remarks. He is a capital good fellow, and with more favorable surroundings would make a good Progressive. As it is, his loyalty to annual meeting is, of course, unquestioned. We like to receive counsel from such as he.

We left Mexico on Thursday evening at 5 o'clock, and arrived at Fair Haven, where the Northern Ohio S. S. Convention was in session, by Friday noon. Between the annual meeting at Mexico and the S. S. Convention there was quite a contrast. Placing the two side by side on can-

vas would afford as agreeable a contrast and good an illustration of progression as any that could be chosen.

For our safe return and blessings enjoyed, we feel to thank Almighty God in whose care we are and for whose cause we have tried to labor and desire to continue to labor unto the end.

Notes and Jottings.

The feast with our dear brethren in Milford, Ind., was fraught with love and joy—A banquet to the souls of God's children. It gave the observant disciple much to think about; both in respect to our fellowship in this life, and our prospects of Heaven. In our cogitations, we developed some facts that we shall give to the readers of the *EVANGELIST*: Here surrounding the Lord's table, were a number of intelligent young people who, in the presence of a large number of spectators, stooped to wash the feet of the aged, the poor; and that with tears of joy, in some cases; not a blush flushed upon the cheek: "not ashamed to own their Lord, or to defend His Cause." They did this work as a privilege to establish before the world their devotion to Jesus whom they love to serve. Their reasons for this humility, is the example and precept of the blessed Master.

To look upon these sisters in their attire, it that were the true standard of establishing claims of piety, they would have been pronounced "proud;" for I venture the assertion, that scarcely any of those referred to, could ever have been induced to wear a prescribed form of dress, although it might have the seal of representative Elders from all the states of the union. Why not? Are they too proud? I answer for them, No. But it would be compromising their intelligence. They find enough in the Gospel to develop Christian character, and establish their claims upon. They do not wish so much to glory in appearance as in heart. They are being educated that religion lies in the soul—life. Lord help us all to learn this!

We were pained to leave the good people of Milford so soon. There are a class of people here that no one can fail to love, who will sojourn a time in their midst. I long for that time when we shall meet to part no more. The painful partings in this life are so often sweetened with the cheering words, "we shall meet again." So it was with us leaving our dear brethren and friends at this place. So many are now traveling with us upod the heavenly road.

Have now come to North Manchester, Ind., the home of Bro. Summers, where we shall hold forth a living Savior to dying people. We left the Cause at Milford in the hands of faithful men, apt to teach; namely; brethren Montgomery and Early. I shall, if spared, return next Autumn. There are many here whose spiritual welfare we feel a deep interest in, and we cannot feel satisfied until they have fellowship with the Lord's people. We shall let you hear from North Manchester soon; suffice to say that prospects are good here.

R. F. MALLOTT.

The *EVANGELIST* until 1886 for 75 cents.

North Liberty Lovefeast.

The communion meeting at North Liberty, Ohio, was a very enjoyable occasion to all who participated in its enjoyments. It was the first meeting of the kind ever held in the house, and the arrangements were not as perfect as will be made in the future. About ninety members communed, about sixteen of whom were from other churches. Bro. Isaac Ross was present and assisted in the services. He made some very practical remarks upon the subject of foot-washing. The meeting will result in good to all who were either participants, or careful observers. The order was not as good as it should have been, but was mostly due to the fact that proper accommodations could not be provided for the large concourse of people in attendance, the house being too small by one-third.

H. R. HOLSINGER.

Communion.

The communion meeting for the Pleasant Hill Brethren church, four miles south of Covington, O., is appointed for Friday, June 19. Services begin at two o'clock in the afternoon. A cordial invitation is extended to all the brethren.

E. S. MILLER.

The communion meeting for the Bear Creek Brethren church, six miles west of Dayton, on the Eaton pike, takes place on Saturday June 13. Services begin at two o'clock in the afternoon. A cordial invitation is extended to all our brethren to be with us.

E. S. MILLER.

Please say to the readers of the *EVANGELIST* that the Brethren of the Somerset and Berlin churches, expect to hold communion meetings at the following places and dates:

"Trent" meeting house, Sunday evening, June 14th. "Berlin" meeting house, Sunday eve, June 21st. The usual invitation is extended to all of like faith.

JOHN H. KNEPPER.

If the Lord wills, the Brethren of La Paz, Marshal Co., Ind., intend to hold a communion meeting June 20, 1885. The Meetings will be held in brother Burgers's barn, three-fourths of a mile North of La Paz. An invitation is extended to all who desire to meet with us. Those coming by the B. & O. will drop a card to the writer, who will be at the depot. We expect brother H. R. Holsinger to be with us at that time.

Z. E. ABBOTT.

A man named John S. Vance gives us strict orders about his paper but does not date his card nor give his Post Office address. The Post Masters stamp is blurred, and we can do nothing for John S. Vance or his paper until he scolds again and tells us where he lives.

Tears are the natural penalties of pleasure; it is a law that we should pay for all that we enjoy.

DIED.

FIKE.—Ellen Fike died May 28, at the home of Elias D. Fike, Carroll Co., Ill. She was born in Somerset Co., Pa., May 28, 1858. Funeral by Z. T. Livengood, in the German Baptist Church of the Milledgeville congregation of the German Baptist church, on the 26th of May at 2 p. m. She was interred in the cemetery at the same place. Her father, Samuel B. Fike lives near Meyersdale, Pa. She was a member of the Brethren church at this place.

Z. T. L.